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to refuse a verdict. Among customs which are gradually being broken up, he mentions the habit of immuring young women: "They have a small house, about six by six feet and eight feet high, in which is a small door and one small air hole six by six inches in one side. In this they lock up and keep their maidens, when showing the first signs of womanhood, for six months, without fire, exercise, or association. All of the world they see is through that six by six inch hole, and all they get to eat and drink is through it. It makes no difference to them whether it is summer or winter. How the poor creatures survive this ordeal I can't understand. When let out, if alive, they are free to get married, and are often sold when in prison, to be delivered when their term of probation is ended."

BIBLIOGRAPHICAL NOTES.

BOOKS.

[Books relating to folk-lore or mythology will receive notice, provided that a copy be sent to the editors of this journal. Such copy may be addressed to the care of the publishers directly, or to the General Editor.]

NEGRO MYTHS FROM THE GEORGIA COAST. Told in the Vernacular by CHARLES C. JONES, JR., LL. D. Boston and New York: Houghton, Mifflin & Co.: The Riverside Press, Cambridge. 1888. 12mo. Pp. x, 171.

To Mr. Joel Chandler Harris will always belong the honor of bringing to the notice of the public the stories which are now generally known under the name of the "Tales of Uncle Remus." Mr. Harris's collection represents particularly the dialect and lore of Middle Georgia. In the little volume before us, Colonel Jones has recorded the myths of the swamp region of Georgia and the Carolinas, — narratives which are fast passing into oblivion. This collection, made with absolute faithfulness, is welcome, both on account of the intrinsic interest of the tales and the curiosity of the dialect. The value of such records will be understood better as time goes by. A century hence, the people of the States named will be thankful for the care which has preserved traditions which they will then regard as precious.

This collection has an anthropological value, inasmuch as it supplies the best image of the thought of the reciters. What is the origin of this lore? How much did the negro bring with him? What did he borrow from the white race? These are questions which have a deeper interest than that of mere curiosity, and on which this book throws a welcome light. A part of the tales are certainly African: it needs no argument to show that the histories of the lion, the tiger, the elephant, were not learned in America. On the other hand, the European nursery tale appears in a form scarcely changed. To examine this question of origins, it would be necessary to

take up the tales separately, and enter into a discussion for which this place affords no room. It will be enough to point out that while a number of the stories have been imported, others have originated on the spot. The scenery, the morality, the sentiment, are not African. What has become of the lore of Africa as exhibited, for example, in Callaway's "Zulu Nursery Tales"? Where is the mythologic furniture which belongs to the native mind? Where is the cruelty, the cannibalism? Where are the dwarfs and the monsters of savage fancy? The survival of African mythology in the minds of American negroes seems to be no more extensive than the survival of the languages, limited to a very few words. Yet the parents of the narrators must often have come over as slaves; nay, there must have been in the communities where these tales were collected individuals who had themselves been so imported, and who in their infancy must have been acquainted with African myths and belief. We doubt if the history of the world presents such another example of complete obliteration of ancestral faith; while at the same time the ancestral fables, which had nothing to do with faith, and these only, survived in an altered form, compounded with the nursery lore of the governing race. In this aspect of the case these tales are full of interest; and it may be seen that even fables, recounted to pass away the time, even the lore of children, may become an important part of history,—quite as important as records of elections and political activity.

W. W. N.

A. PINART ON THE PANAMA INDIANS.—Extensive travels through the malarial countries of the State of Panama, where the densest primeval forests often impede progress or make it impossible, have enabled Mr. Alphonse L. Pinart to judge better than any other living man of the Indian population scattered through its recesses. Two numbers of Dr. Hamy's "Revue d'Ethnographie" of 1887 contain his experiences on that subject, a thorough knowledge of which has always been so difficult to obtain. His two articles have appeared under the title "Les Indiens de l'Etat de Panama," pp. 1-24, 117-132. The 10,000 Indians divide themselves ethnologically into two racial and linguistic stocks: (1) the Chocó, and (2) the Cuna, Guaymoes, and Dorasques, all three pertaining to one single family of languages. The Chocó stock chiefly extends through the western parts of the Colombian States (South America); of the other stock, Pinart gives on pp. 2 and 3 a more detailed classification after dialects: *a.* The *Muoi*, now spoken only by three persons in the Miranda valley, but the most ancient of all dialects, according to the opinion of the Indians. *b.* The *Move-Valliente-Norteño*, spoken by the Guaymies (a term signifying "men") and by the Muites. *c.* The *Murire-Bukucta-Sabanero*, spoken by the Guaymi-Sabaneros south of the main ridge, towards the Pacific Ocean.

Four of these dialects have been previously published by Mr. Pinart in his "Linguistic and Ethnologic Collections," vol. iv., from the manuscript of a priest, Blas José Franco, who wrote about one century ago. In the present publication the author gives about eighty vocables in ten dialects, five of them, belonging to Costa Rica, being added for comparison. The